

ished—is it not just to hold him morally responsible for the maintenance of a condition that is obnoxious to the sentimental side of the people of the country? Shall the man who has put into execution that which Smoot believes to be a decree from God, be the object of public vengeance while the advising apostle's wethers go free and he be loaded with high political honors?

Mark you, I say nothing for or against the practice or belief of the Mormon system of marriage; but if Roberts may not represent Utah in Congress because too often a concurrent husband, by what parity of reasoning are we to condone or endure the aspirations of an apostle who was free enough to advise the expulsion from Congress of his religious brother, but who now seeks a higher office because he himself has had less courage to give effect to his belief?

If I send my daughter to a school where the teacher inculcates immoral doctrines until respect for her personal virtue becomes extant, or if she and a youth yielding to natural desires, guard themselves by no restraint and fall, because the moral barriers have been destroyed by the teacher, shall I hold the fallen ones responsible or the teacher?

Now I do not say Apostle Smooth is a polygamist. I say that his statement that he is not a polygamist does not appeal to me as necessarily true. Whatever reply the exigencies of the occasion might seem to demand from him, that is the answer I should expect him to give. There have been polygamous marriages solemnized since the issuance by the church authorities of the so-called "manifesto" against further plural marriages. This is known to me and it is known to others. I do not think I could prove it. Perhaps others could. There are other cases also, but such is the faith of young women who have entered the relationship that they would admit themselves husbandless and their children illegitimate rather than seem to betray the church or to jeopardize the liberty of the men to whom they have been plurally sealed; and the men, to their eternal and infernal shame be it said, would suffer the women to do this so as to escape responsibility.

It matters not whether Apostle Reed Smoot is a practical polygamist or not, the public effect is precisely the same. By reason of his ecclesiastical position he stands for all that the principle represents. If it be an ennobling one he should face it and declare his faith. If its effect be degrading and its tolerance infamous, then he stands for all that is degrading and infamous in it. His denial

of personal culpability is the attitude of the craven, the cur and the beggar—of one who crawls for place and begs for it on this ground: "While I am a leading member of those whom ye oppose, I am personally free from the wrong doing which I uphold and advocate."

It will be a liberal education to note the attitude of the people both of this State and the country at large as to the aspirations of the new ecclesiastical freak coming forth from the Mormon stronghold, and it will be equally as interesting to note to what extent leaders of the Mormon church will continue the plain support they are now surrounding the Apostle Smoot with. DENNIS B.

The Knocker.

By Alan Levy.

Oh, thou disseminator of truths that hurt, it is written that in the time to come there will happen an event, and thou who know all things will wot not of it. Yea, verily, there shall be a happening, and thou, oh luminous one, shall be elsewhere. And when it shall come to pass that thou hast discovered that this mysterious thing has occurred, and that thine all-hearing eye had been glued unto other and resultless keyholes, and thine all-seeing ear been close attached unto soundless cracks, then, even then, shalt thou, in thy meager mind, realize the "futility of human endeavor."

And in thy puny breast shall rise such unseemly storms of passion—such unholy tempests of unrequited inquisitiveness as will seem to rend thy quivering frame, and tear into a thousand fluttering shreds thy shirt and chest protector. And when it striketh thee with force both full and strong that this eventful happening (which persons other than thyself would deign hold sacred), shall have gotten by thee, then shalt thou hie thee to the stillness and solitude of thy chamber, and thou shalt beat thyself rudely, and with penitential harshness, and thou shalt tear thy beauteous hair from out thine head, and in many ways shalt thou punish thyself for this most unusual lapse of watchfulness and care in this, thy self-appointed duty.

And when, exhausted, thou shalt cease to flay thyself, thou shalt sit thee down, and in the gathering gloom shalt thou cogitate. And thou shalt then and there resolve in thy small soul, to ferret out, after the manner of the silent and resourceful

sleuth, this bit of private information, which others, in the hardness of their hearts, would keep from thee, the wise one.

And thenceforward, thou shalt be doubly watchful. But, in the language of the unbelieving pagan, shall thy rubbering be in vain. Useless shall be thy stretch, and to hinge shall avail thee not. And thine eye shall lose its luster. And from thy cheek the bloom of youth shall take its flight, and thine alabaster neck shall become awry and rival that of the meek swan, who peeketh not, and mindeth only the business of her mate and of the planning pot-hunter, and who singeth as she dieth.

And again shalt thou sit thee down in silence, and in company with thyself shalt thou be alone, and thou shalt ruminate. And thy weak thoughts shall wander back to that period of time when thy record was as new-washed linen, and naught did happen that thou didst not note and mark down in uncertain and scrawling legend within the spacious vaults of thy hollow ad accommodating skull, to be brought forth at later date and scattered piecemeal to a waiting and over-anxious world.

And then, oh thou earnest carrier of the unsought for, wilt thy hallow brain burn with the consuming fires of remorse for a duty left undone, and thou shalt rave, and rant, and even shalt thou eat of hay in the field. And again and again shalt thou go forth in strenuous endeavor, searching ever for that fleeting thing which seemeth foredoomed to escape thee. And thou shalt delve and delve, even into the remotest privacy of the remotest human soul, but thy delving shall be in vain, it is written that in this dim and distant future, shalt thou realize that thy course has run—that for thee there is naught doing—and in this knowledge shalt thou be broken.

And no more athwart the heavens shalt thou fly on the wings of the lightning's flash, throwing far and wide the seeds of thy insidious gathering, to take root in welcome ground and bear unpleasant weeds and tares. Thou wilt have fallen in thy chosen path, and on thy tottering limbs shalt thou crawl slowly and painfully to the dark and dismal rear and assume a reclining posture befitting both thyself and thy undone duty.

Bad Tobacco

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